THE PACIFIC

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Pac Theo Sem
Reading Room

IN NO STRANGE LAND.

O world invisible, we view thee;
O world intangible, we touch thee;
O world unknowable, we know thee,
Inapprehensible, we clutch thee.

Does the fish soar to find the ocean,
The eagle plunge to find the air—
That we ask of the stars in motion
If they have rumor of thee there?

Not where the wheeling systems darken,
And our benumbed conceiving soars!—
The drift of pinions, would we hearken,
Beats at our own clay-shuttered doors.

The angels keep their ancient places;—
Turn but a stone and start a wing!
'Tis ye, 'tis your estranged faces,
That miss the many-splendored thing.

—Francis Thompson

THE PACIFIC

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FAITH HEALING OR SPIRITUAL HEALING DECLARED BY A GREAT COMMISSION TO BE NOT DIFFERENT FROM MENTAL HEALING OR HEALING BY SUGGESTION.

In view of the extravagant and unwarranted claims made nowadays by a great variety of so-called "healers," the recent finding of a commission appointed by the Episcopal Church is of marked value. It was composed of clergymen and eminent physicians. Preliminary and partial reports were made from time to time by this commission, but its full report has been published only recently. The declaration therein is that the physical results of what is called faith or spiritual healing do not prove on investigation to be different from those of mental healing or healing by suggestion. It is further declared that while no sharply defined fundamental distinction can be drawn between organic and functional ailments, the commission is forced to the conclusion that "faith healing" or "spiritual healing," like all treatment by suggestion, can be expected to be permanently effective only in cases of what are generally termed functional disorders. The alleged exceptions are so disputable as to be of no value in the effort to reach a conclusion.

Religious and mental influences were found, however, to be contributory to recovery frequently in organic diseases. And the recommendation was that an increased importance be attached to spiritual ministrations as a contributory means to recovery in both functional and organic ailments. "Such ministrations, by appealing to the spiritual nature, and reinforcing the spiritual powers, may contribute greatly to the success of the physical treatment by the medical practitioner."

Distinguishing between the mental and spiritual treatment the commission expressed the belief that "while the reinforcement of the faith, hope, courage, and strength of the sick by religious influences does not essentially differ in process of operation from that derived from non-religious appeals to the mind, yet that the former may often be the most potent form of suggestion."

The Commission, which included some of the most eminent clergymen, physicians, and scientists in Great Britain, held many sittings and examined many witnesses and cases.

To its report there is appended a note on "Suggestion," by Sir Douglas Powell, which is considered widely as one of the most valuable portions. He writes:

"If, by suggestion we concentrate the mind upon a much desired end to be obtained—a healing result—we may at the same time more powerfully direct subconscious effort in cooperation. We can, however, expect no results in those cases in which there is actual lesion of the nerve centres upon the integrity of which certain automatic and conscious action depends; nor when there is destruction of any organ or tissue can we expect any automatic action to restore it. For example, if muscles, tendons, or nerves are divided by injury or disease, the automatic stimuli to action or to nutrition cannot be expected to restore their function. But in the numerous cases of organ or tissue congestions or effusions which tend to recovery, the healing process may, through the influence of suggestion be considerably assisted by nerve force concentrated by will power, or freed from the conscious interference of anxiety, fear, apathy, despondency."

In this connection we quote a few lines from Dr. W. S. Sadler, a well-known Chicago physician who has given much time to the study and practice of psychotherapy:

"The mind and body act and react upon each other and just as sensations are carried from the body to the mind by the nervous system, they may in turn be carried from mind to body. The nervous system is affected directly by the mind and the nervous system again affects all the processes of the body including breathing, circulation of the blood, digestion, and elimination. Most disturbances in the mind of a harmful nature are the result of some form of fear, and the cure for fear is faith. It matters not whether the object of faith is true or false. It may be truth or a lie. It may be faith in a religious cult, a doctor, a quack, or a bottle of patent medicine. It really makes little difference so long as faith takes sufficient hold upon the object to loose its fears. Fear at once tends to disturb the processes of the body while faith tends at once to restore the bodily functions to their normal condition."

The conclusion of most persons who have given these things careful investigation is that faith healing, mental healing, and Christian Science healing all have a common center—in the mind.

In hundreds and thousands of cases they work; but in many other cases they do not work. People run some risk in choosing them; so also do they in choosing physicians. One may hit the case; another may not.

JAPANESE ADMIRAL AT THE FIRST CONGREGATIONAL CHURCH SERVICES.

Admiral Kuroi, of the Japanese fleet anchored in San Francisco Bay for several days, attended the services of the First Congregational Church last Sunday morning. He was accompanied by one or two of his captains and by the Japanese Consul General and a Japanese lady. Seats were reserved for them in the center of the auditorium, and they participated in the services just as the regular attendants did.

Personally and in behalf of his people, Dr Aked extended a hearty welcome. The city and state, he remarked,

had been giving welcome during the week that had passed, and now to all that the Church added its welcome.

The congregation was asked to stand at the close of the service while the organist played the Japanese National Anthem.

In his prayer Dr. Aked gave thanks for the growing spirit of brotherhood all around the world, and for the desire in our hearts to clasp hands across all oceans.

Gratitude to God was voiced for the past week with our visitors from Japan,—for the look into each others' faces and the glimpses of eacn others' minds and hearts; for all that had come thus from the one God and Father of us all,—influences certain to abide.

The aspiration was voiced that God would bring into beauty the hidden things secretly growing, and would forbid unto us narrow outlook, prejudice and evil speech.

The petition was that our visitors be granted pleasant memories and inspiring thoughts of enlarging brotherhood as they steamed away on other waters; that God's rich blessings might rest upon the great Empire of Japan, endowing all with wisdom, and that all nations might be so influenced by the Spirit as to hasten the day foretold when righteousness should cover the earth as the waters the sea.

The sermon by Dr. Aked, which was entitled "The Survival of the Unfittest," will be found elsewhere in The Pacific this week, in the main as given.

This service was a fitting climax to the fellowship for the last ten days between many of our leading people and these distinguished Japanese.

It is a harbinger of other and greater things yet to be—as the Christ becomes progressively more and more incarnated in human lives.

PACIFIC COAST NOTES.

The Rev. Dr. Raymond C. Brooks will be one of the speakers at the State Christian Endeavor Convention in Oakland next month.

Many California farmers say that when the eight-hour work-day proposition becomes a law they will sell or try to sell a part of their land so as to have to take care of only what they can by themselves and members of their families.

The San Francisco Star, a weekly paper edited and published by James L. Barry, and popular with the workingmen because of its strong support of every movement looking toward a betterment of their conditions, had the following suggestive editorial note recently concerning the saloons. "Remove the saloons from the residence district," cry the home builders. We will not have them in our midst, say the the merchants. You shall not plant them near our doors, declare the churchmen. The schools certainly must be exempt. There really seems no place for these business men to ply their trade—after they have paid for the privilege which no other vender of goods is obliged to do—but along the waterfront of bay and ocean and in contiguous territory, which is unfair and discriminating. Consider the revenue they bring into the treasury and remember that our streets would be grass-grown, the plug-uglies would all leave and the town go dead but for their stimulating influence. Look at Ontario and Long Beach, for instance—two villages that were foolish enough to prohibit saloons from the beginning, and they have grown into important cities within a few years. Let others take warning.

The Pacific Rural Press objects strenuously to the proposed universal eight-hour law which the people of California will have to vote on in November. We quote a recent editorial: "The fundamental objection which we have to the proposed universal eight-hour law is that it makes a slave of everybody. One can neither buy nor sell labor as his needs require or as his judgment approves. Our fruit farms, owing to the perishable character of their products and the imperative requirement of timely and protracted work in protection from bad weather, pests and other intrusions, cannot possibly succeed under arbitrary labor limitations. But there might be for fruit growers some relief by job-contracts or by piece work, if these were not also prohibited by the eight-hour rule. It matters not how indispensible it may be to the employer or how desirable to the piece-worker, the latter cannot be active for pay for more than eight hours on the place of a single employer without sending him to jail. Thus apparently disappears the chance for the fruit grower or other intensive producer to secure the relatively lager amount of hired labor which he requires. He is put to it now to find enough even when he pays by the piece and not by the hour and while piece-workers like to work long hours for their own profit. The effect, then, would be to force people out of the more intensive undertakings and require them also to have recourse to using more land and less hired help."

An Eastern Baptist paper printed recently a personal letter from Robert J. Burdette who is now living in quiet at Redondo Beach. We quote: "Ever since June, 1912, when I made my last public appearance, we have been living in our summer home down here by the sea. 'Eventide,' Mrs. Burdette named it, because it faces the sunset. It is very pleasant, this 'afternoon land,' in spite of sickness. I watch the sunset as I look out over the rim of the blue Pacific, and there is no mystery beyond the horizon line, because I know what there is over there. I have been there. I have journeyed in those lands. Over there where the sun is just sinking is Japan. That star is rising over China. In that direction lie the Philippines. I know all that. Well, there is another land that I look toward as I watch the sunset. I have never seen it. I have never seen any one who has been there; but it has a more abiding reality than any of these lands which I do know. This land beyond the sunset—this land of immortality, this fair and blessed country of the soul—why, this heaven of ours is the one thing in the world which I know with absolute, unshaken, unchangeable certainty. This I know with a knowledge that is never shadowed by a passing cloud of doubt. I may not always be certain about this world; my geographical locations may sometimes become confused. But the other world—that I know. And as the afternoon sun sinks lower, Faith shines more clearly and Hope, lifting her voice in a higher key, sings the songs of fruition. My work is about ended, I think. The best of it I have done poorly; any of it I might have done better. but I have done it. And in a fairer land, with finer material and a better working light, I will do better work."

A San Jose contributor to The Lutheran Observer, a Philadelphia publication, says in an article on "California and the Gospel": "California has drawn largely from the

upper ranks of society in the East and Middle-West as well as from the lands beyond the seas until our citizenship has become the commingling of the brightest and keenest intellects, the optimistic and the daring. The American element in this State is composed of a superior class of people with whom the average intelligence is very much higher than the great majority of people imagine. Many of the older States cannot begin to compare with California in public schools, colleges and universities; in the government of cities; in the construction of buildings; and in the irrigation and productivity of the soil. To meet the general intelligence and perspicacity and determination, our pastors must be men of extraordinary qualifications. California mighty soon eliminates the mediocre from the ranks of leadership. It is the consciousness of this apparent fact that adds life and interest to our conventions. Anybody, even a dead man, can swim with the religious tide in many of the churchly communities of the East; but, we believe, it takes a real, energetic, naturally-endowed and highly-capable individual to succeed in the leadership of the Pacific Coast. If there are any pastors seeking a place where physical and mental strength is demanded, where sacrifice is enjoined, where intellect staggers, where desire fails, where the smoke is densest and the fight is hottest, there is a job awaiting them in California. But we have no place for the man who will duck or dodge, who will draw a long breath and fall down dead, who will sit with folded hands and despair of life, or who will throw the responsibility back upon Providence and feel no personal obligation. California has always responded, and we hope always will respond, to the unceasing, effective efforts of good men. That she fails to follow a doubtful or wavering leadership is evidence of her worth and her crowning strength."

ROOSEVELT NEEDED IN MEXICO.

Dr. F. Leroy Silvey, a refugee from Mexico, says that Theodore Roosevelt is the man needed in Mexico.

"Let the United States make Roosevelt Provisional Governor of the Republic and the Mexican problem is solved. The Mexicans think as much of him as we ever did, and they would be proud to be governed by him. Every American who has been driven out would be only too glad to follow Roosevelt to Mexico, and we would feel safe in taking up our lives there again. There is one thing that is certain: No Americans can ever live there again in safety until the United States army has gone into Mexico and shown the people that we are not afraid of them. The 'watchful waiting' policy has made Mexicans think that we are afraid of them. They have no respect for Americans and look upon us as cowards, and think that they can rob and murder us as they please. They admit that we have the big guns on the ships, but insist that they can lick our army. We will have to teach them a bitter lesson before an American can ever be safe in that country."

Dr. Silvey says that Huerta is "the villain of Mexico." He believes that Huerta killed Madero with his own hand and that Blanquet killed Pino Suares the same way. Dr. Silvey declares that men who saw it all told him so.

As to Villa and Carranza, he says they are fine men. "Villa is as good as his word and is fighting for the good of Mexico and not for personal profit. He has been offered fabulous sums to lay down his arms and quit; if he wanted money he could have had a fortune by simply deserting his men. Carranza is a second General Grant. He is a good fighter and a true patriot and ought to be the big man among the Mexicans."

THE SURVIVAL OF THE UNFITTEST.

A Sermon by the Rev. Dr. Charles F. Aked.

(Given at the morning service of the First Congregational Church of San Francisco, Sunday, June 14, 1914. The service was attended by Admiral Kuroi, and members of his staff, by the Japanese Consul General and other Japanese.)

"Now there is in Jerusalem by the sheep gate a pool, which is called in Hebrew, Bethesda, having five porches. In these lay a multitude of them that were sick, blind, halt, withered. And a certan man was there, who had been thirty and eight years in his infirmity. When Jesus saw him lying, and knew that he had been now a long time in that case, He sayeth unto him, Wouldst thou be made whole? The sick man answered Him, Sir, I have no man, when the water is troubled, to put me into the pool; but while I am coming, another steppeth down before me. Jesus saith unto him, arise, take up thy bed and walk. And straightway the man was made whole, and took up his bed and walked."—John v. 2-9.

The Revised Version has dismissed from the narrative the Angel who troubled the waters, and who troubled, it may be added, many inquiring minds. There is nothing in the story now to suggest that the famous pool of Bethesda was other than a natural place of healing, waters possessed of those curative properties for the sake of which tens of thousands of people every year visit well-known places in our own country and in Europe. The "moving of the water" referred to by the sick man does not necessarily point to anything but a very ordinary phenomenon. The spring from which the waters of this pool were collected, appears not to have been continuous, but one which gushed forth at certain seasons. Then the water flowed into the natural or artificial basin, and the older legend said that an "Angel" had "troubled the water."

The story has for us interest in this, that it affords in a striking incident a crucial illustration of Christ's ministry to the infirm, of His deliberate and determined effort to assure the survival of the unfittest.

The healing ministry of Jesus Christ has endeared Him to human hearts. Our hymns, our prayers, the recollections of our childhood, the adoration of our manhood, the history of civilization, all unite to swell the chorus of love and praise unto Him whom we delight to call "The Good Physician," and of whom we say with highest worship in simplest words, "He went about doing good." The most critical mind amongst us, finding insuperable difficulties in many of the "miracle" stories, yet gains ground of reasonable faith in the "miracles of healing." The coldest heart warms and thrills at the reading of that simple phrase, "He had compassion upon them."

"A crucial illustration," I have called this incident of the healing of the impotent man at the Pool of Bethesda; and you will probably agree with me. The man was infirm amongst the infirm. He was incapable amongst the incapable. He was far more helpless and hopeless than the most helpless and hopeless there. Thirty-eight years had he lain there, waiting for his chance. Yet when his chance came, others of the sick, less helpless than he, pushed before him in the wretched race of the cripples for life

and health. He had no friends to help him, had neither hands of his own to use nor hands of his neighbor to borrow. He was the very worst specimen that could be found of a man unfit to carry on the feeblest form of the struggle for existence. Even amongst that crowd of the paralyzed and the miserable he was the unfittest to survive.

And Christ healed him. He sent him on his way rejoicing.

Christianity, the religion of Christ the Healer, has set itself, as its Master did, to heal the sick, to cleanse the leper, to cast out devils, to take the deformed and straighten their withered limbs, the blind and give them sight, the worn-out, exhausted and degenerate amongst earth's children and give them fresh lease of life. Through all its generations Christianity has been doing this. Such work is the high distinction of its greatest days.

But now: When Christ in this way sets Himself to keep alive the weakest and physically the worst, the most worthless specimens of humanity, has He not set up a process for the deterioration of the Race?

When we build and maintain hospitals, sanatoria, almshouses, asylums for the imbecile and insane, when we apply ourselves to keep alive the consumptive, the anaemic, the weak-minded, the dwarfed and deformed, are we not "going dead against Evolution"—I think that is the phrase —and putting back the hope of a time when we shall see a race of clean-bodied, strong-limbed giants and giantesses, multiplying after their kind and replenishing the earth?

Certainly it would seem that the answer ought to be "Yes" to such a question as this. It sounds savage, but are we not opposing ourselves to Nature's plan? Nature kills off the weak; lets the strong survive. The lopping off of the weak strengthens the stock, for only the strong go on to increase and multiply. And so tuberculosis and typhoid, starvation and plague, are Mother Nature's most beneficent instruments for preserving and strengthening and blessing the human race! Our Christian civilization, in so far as it is Christian, is a repudiation of Nature's own designs, and a weak attempt to turn her from her course. As such, it is foolish, and futile, and doomed to failure. Yes; and our philanthropy is immoral, too; for we not only arrange for the survival of the unfit, but we allow them to continue the stock, preserving in the body of the community these elements of weakness, disease and death. If we are too superficially humane to take the old folks out and shoot them—if we hesitate to shoot—if we have some squeamish objecton to take the rickety and scrofulous and ill-formed babies and throw them into the sea, at least we might cease from our efforts to keep them alive, and leave these benign operations of Nature to do their worst and their best!

Well, let man think so, and act upon his remorseless logic, and then—

> Dragons of the prime,
> That tare each other in their slime,
> Were mellow music matched with him!

Yet, where is the fallacy? For it is not pleasant for us to believe that the revelation which God gives of Himself in what we call "Nature," and the revelation which He gives of Himself in His Son, contradict each other so flatly. Where is the fallacy? Wisdom is always justified of her children. Christ is her first-born and her noblest. And in His care for the unfit He is even now seen to be justified by the researches of the naturalist and the conclusions of the philosopher. His compassion, going "dead against Evolution',' is justified by the exponents of Evolutionary Science.

For we are now told that there has been in Evolution a factor as important as that of the struggle for existence, perhaps even more important. The nature of the struggle, we are assured, has been misconceived; the extent of it has been grossly exaggerated; and this other factor has been ignored. Yet this other law of being has done as much for the preservation and development and improvement of life upon our planet as the one which we have come to regard as supreme, the law of the struggle for existence.

Nearly a quarter of a century ago a Russian naturalist, christened this other factor, "The Law of Mutual Aid." As a zoologist, Professor Kessler protested against the abuse of the term "the struggle for existence," which was borrowed from zoology. He said that zoology and those sciences which deal with man were continually insisting upon what they called the "pitiless" law of the struggle for existence. But they forgot the working of another law, which may be described as the law of mutual aid, which law, at least for animals, is far more essential than that of the struggle for existence. All classes of animals, he said, and especially the higher ones, practice mutual aid. And he went on: "I do not deny the struggle for existence; but I maintain that the progressive development of the animal kingdom is favored much more by mutual support than by mutual struggle."

Neither this law of mutual aid nor the importance of it escaped the notice of Darwin. At the beginning of his work he took care to ask that the term "struggle for life" should be understood in a very large sense which would include dependence of one being upon another. In the "Descent of Man" are some pages written to illustrate this proper wide sense in which Darwin wished the phrase to be taken. He pointed out how, in numberless animal societies, the struggle between separate individuals for the means of existence disappears; how struggle is replaced by co-operation, and how the substitution results in the development of intellectual and moral faculties which secure to the species the best conditions for survival. Holding to the idea of the "survival of the fittest," Darwin showed that in those cases the "fittest" were not the strongest nor the cunningest, but those who had learned to combine so as to mutually support each other, strong and weak together, for the benefit of the community. And he added these striking words: **"Those communities which included the greatest number of the most sympathetic members would flourish best and rear the greatest number of offspring."**

An earlier observer than Darwin had caught a glimpse of the truth, and had brought a poet's rich imagination to bear upon the facts. When Eckermann once told Goethe that two little wren fledglings, which had run away from him, were found by him next day in the nest of robin red-breasts, who fed the little ones together with their own youngsters, Goethe grew quite excited about it. He said, "If it be true that this feeding of a stranger goes through all Nature, as something having the character of a general law, then many an enigma will be solved." He returned to the matter on the next day, and earnestly entreated Eckermann, who was a zoologist, to make a special study of the subject, saying that he would come to "quite invaluable treasuries of results."

You would be delighted and uplifted if, under Kropot-

kin's guidance (to whose book we are indebted for these facts), you were to trace the working of this great law of mutual help through birds and beasts, through savagery and barbarism, in the mediaeval city and in the modern State.

But without attempting anything of that ambitious character in the course of a single sermon, and without following our author at all closely, let me remind you of those beautiful everyday facts which never pass from the observation of any one of you. I refer to the help which the poor give to the poor. If you think about this, if you let your imagination play about the facts which you yourselves know to be facts, this is really one of the outstanding phenomena of human life. The poor could not live if it were not for the poor! From the coming into the world of the child for whose coming no preparation has been made, to the last offices of pity for the dying and the dead, this law of mutual helpfulness operates like gravitation! Consider the good-natured, easy-going carelessness of added burdens with which a poor family will take another mouth to feed, another body to clothe, another life to care for, when death has left the neighboring home desolate. I doubt whether the beneficence, the charity, the kindness of the rich can compare with this. It is not wonderful that Samuel Plimsoll, who went to live among the poor, said that his feelings were transformed as he came to know the people better; he went with kindly feelings; he came away with hearty respect and admiration. In quantity, this fact is colossal. Today, there will be a million acts of unnoticed kindness done in our land. Newspapers exist to tell us the unusual, not the usual. And so, although a million deeds of pity will today adorn and consecrate the relations of the poor with the poor, no newspaper tomorrow will print a line about it. But if in some gin-soaked slum Bill Sykes should beat Nancy so that she dies, every newspaper tomorrow will tell the story.

I repeat that in point of quantity this fact of mutual aid is a fact quite colossal. In quality it is divine.

It might be well to go on to show how the preservation and development of these elements of pity have strengthened, not weakened, the Race. But I put it in the form of a question only: What sort of a race would have been developed without this "struggle for the life of others"? Consider the race of brawny, burly, brutal giants that we might have had! Would the healthier, stronger bodies—supposing we had been able to secure them—have been worth having, among such soulless ruffians as this denial of love supposes? But, as a matter of fact, what has been lost by the preservation of the physically weak has been more than a thousand times made up by the conservation of these purifying instincts of compassion. In Darwin's phrase again, "those communities which have the greatest number of the most sympathetic members, flourish best"; and in more memorable words, "whoso loseth his life"—individual, community or race—"shall save it unto life eternal." And so through the whole world of living things, in all creation, as far as we know it, from Goethe's benevolent robins to the poor in our city slums, from Kessler's "law of mutual aid" to Drummond's "struggle for the life of others"; from the weasel, in a story told by J. C. Wood, which came back to pick up and carry away an injured mate, to the latest medical missionary who has died of malarial fever in the swamps of Africa, life has spread and branched from more to more, and reached to higher levels, by reason of Nature's determination, not merely to secure the survival of the fit, but even the survival of the unfittest.

There are some observations which naturally occur to one, as he sees in these conclusions of the biologist fresh reason to justify the ways of God to man.

One is that the terrible notion of the absolutely pitiless struggle which is for ever raging amongst all living things, must be greatly modified if it is not abandoned. It is hardly too much to say that the thought of this immeasureable pain in the animal world has been to many sensitive souls a nightmare. We have accepted all the statements about Nature's ruthless methods, and have repeated Tennyson's phrase:

Nature, red in tooth and claw, with ravine.

Alfred Russell Wallace, in his "Darwinism," declared that such a notion was entirely unfounded. He said that the "torments" and "miseries" of animals have little real existence; that the popular idea is the very reverse of the truth; and that the struggle for life really brings about the maximum of life and the enjoyment of of life with the minimum of suffering and pain. And now these other reflections bring us within sight of another world—a world of co-operation, of solidarity, of sympathy, of mutual help in the lower orders of life—an animal world on which it's Maker can look, of which he can say that it is "good."

And in these conclusions, too, we find that which may justify the program of Christianity. We are told every day that conflict is absolutely necessary to the very existence of the individual and the race. Man is born for conflict. He grows by it. He cannot live without it. Conflict with our Mother Nature herself, in which she loves to be worsted, and herself in gladness crowns the victor; conflict with the stormy seas, the inhospitable earth, the air, the powers of the air; conflict which ennobles the individual and glorifies the race—Yes! But conflict between man and man, the prize to the strong arm, cunning brain and reckless heart—No! In the name of Reason, not less than Love, a thousand times, No! Co-operate! Combine! Unite! That is the word of Nature to us. Come together. Work together. Live together. It is not good for man to live alone.

And this is true for nations—do not doubt it. "But man is a fighting animal," we are told; "and nothing is more foolish than to suppose that there can come a time when the nations will make war no more." We are gravely assured that the first act of a human being upon his entrance into this world is to double his fist. Those of us who have never been threatened by the awful menace of a baby, do not know whether the "fact" is fact or fancy. But we understand the argument so gravely deduced, that from baby's dimpled, doubled fingers to the "mailed fist" of Imperial bullies, every hand must be uplifted against

every hand, as it was in the beginning, is now, and ever shall be, while the ages sink in blood! But war is no necessity of life. Conflict between man and man is not Nature's last word to us. Nay, but **it is Nature herself who takes up the Angel's song of Peace on Eearth amongst men of good will.**

In the long run, then, how Wisdom is justified of her children! How right Christ is, however we doubt Him, when we take time enough to find the answer to the puz-

zling contradiction between what we have taken to be the facts of life and His great words! You can do no better than read the facts of life through His eyes. If you are strong enough, sit at His feet and learn of Him. If you are not, kneel before Him and accept His word. Your wisdom is there.

And one thing we can learn from Him, we must learn —His gentle pity of the helpless and the weak. What tender thoughts come to us when we sing:

When the Lord of Love was here
Happy hearts to Him were dear,
Though His own was sad
Worn and lonely for our sake,
Yet He turned aside to make
All the weary glad.

What tender thoughts come to us as we stand with Him by Bethesda's pool and look upon the crowd of the afflicted! How did He feel when the wretched man told his wretched story? When He heard that as often as the divine hope dawned upon him, the stronger pushed him by and thrust him down and rushed on to the prize? So must we feel, so we do feel, wen we look upon a perverted and depraved competition in the presence of mankind's great throbbing need. "Each man for himself, and the devil take the hindmost," is the world's base cry. By the splendor of God, we will change all that! Each man for his brother, and Christ for us all!

WHAT—IF CHRIST WENT TO ST. PETERSBURG?

Just before he sailed from Denmark for America Dr. George Brandes, the famous Danish critic, made a vitriolic reply to the Russian Government, which lately denied him admittance to the Czar's Empire, where he had been invited to lecture. His reply is written in the form of an allegory and is called "The Faith of the Fathers." It runs in translation as follows:

"The Master spake to His apostles: 'We shall have to visit the earth. There is something wrong in holy Russia; this mighty State ought to have been a temple for all humanity, but they have made it a den of robbers. There are too many hypocrites there; too many flatterers; too many jailors, and too many hangmen. Once upon a time there was a youth there who gave up everything to follow me, so they tortured and put him to death. The schools have been closed and the jails are over-crowded. Go into that country and preach the Gospel to the enslaved souls that they may be free.'

"But the frontier was barred. The apostles presented the passports given them by their Master, but the gendarme said, 'They are no good here; they must be vised by the Russian Consul."

"So Peter took the passports and went to the Consul.

" 'These passports cannot be vised,' said the Consul, looking closely at Peter.. 'You look like a Jew, and Jews are not permitted to enter the holy Russian Empire. Are you a Jew?'

" 'I am that,' replied Peter.

" 'And the other eleven?'

" 'They are Jews also.'

" 'Then get out of here. None of you can pass the boundary line.'

" 'I, too, am somewhat of a frontier watchman,' remarked Peter, 'and I have to vise a lot of passports the whole year round. Some of the bearers of these I refuse admittance, but I allow a great many to slip by. My Consulate is considerably larger than the Russian, but we dispense with all officiousness and red tape. We judge our applicants from a different point of view, and I have no set regulations to go by; it is mostly left to my own discretion.'

" 'It is different here. The regulation is fixed and the order is unalterable.'

" 'Then you make no exceptions for particular persons involved?'

" 'No, never.'

" 'If this be so, permit me to ask one more question before I leave. Have you rejected many persons by the name of Rothschild?'

"I do not remember. The Department of Interior can admit into the country whomsoever it pleases. But as far as you are concerned, there is no reason for making any exception.'

"And Peter departed and promptly reported to the Master.

" 'I will go myself,' said Jesus. 'I have something to discuss with the man.'

"He stood in the office of the official and His gaze, which was full of light, wisdom and power, rested upon the little Consul with his Mongolian jaw and besotted face, and He said softly; 'A woman by the name of Maria Magdelena desires leave to visit your capital. Will you please vise her passport?'

" 'Is she a Jewess?' asked the little Consul. 'If so she can only get the permission on one condition. She may receive a yellow ticket as a woman of a certain class, and she will have to be properly enrolled on her arrival, and live by her profession. Should she attempt to cut any capers, or enter as a student at a university, she will not be permitted to remain. Should she, however, establish herself, as that which she probably was originally, there will be no objection to her presence.'

" 'How could I thrust her back into damnation?' Jesus exclaimed. 'Her life has been entirely transformed.'

" 'There is no other possibility for her to enter,' replied the little Consul.

"A few seconds later Jesus was in St. Petersburg, and through the barred doors entered the Palace of the Minister of the Interior and stood silently in the inner audience chamber. The minister sat at his desk, engrossed in the reading and signing of a decree concerning those members of the Finnish Superior Court at Verbord, who, by prisoner's transportation, were brought to Russian prisons because they insisted upon issuing judgments in accordance with the Finnish laws. The Minister felt that he was intruded upon, and looked up angrily.

"His eyes beheld with astonishment the tall, white figure, and although it did not manifest itself by either halo or other divine power, there shown from His eyes and countenance such a benign light that the Minister did not doubt for a moment as to whom he beheld. He knit his brows and exclaimed, 'Is that you?'

" 'No one is in the least interested in what you have to say. We do not care anything about your assaults upon this beautiful edifice to the effect that no stone will be left, etc. We do not want any agitators of your kind in our midst. And we do not want you to stir up the people against the ruling class. It will be easier for a camel to

pass through the eye of a needle, etc. We know all the rest. I do not like the Grand Inquisitor's promise to have you burned at the stake. But I will mete out to you the punishment which you deserve, and of which you know; I shall let you have a taste of the whip which in good Russian style means the knout. You continue to gaze upon me in silence, but I assure you that it does not make the least impression upon me. We here have once and for all made up our minds about you.

" 'Three opportunities were given you and you made no use of any one of them. He, whom you in your anxiety called Satan, the only really overpowering spirit in the world, pointed them out to you clearly when you were alone with him in the desert. If you had then understood that your cause was hopeless—which it was—you should have taken his advice and thrown yourself from the roof of the temple, in this way ending your life by suicide, which would not have been without effect, and which for all time to come would have made a strong appeal to the imagination. Instead you allowed yourself to be slaughtered without offering any resistance.

" 'Or, if it was absolutely necessary for you to preach a new kind of freedom to the people, you should not, of course, have gone to them empty-handed. You should have followed the counsel of the Great Spirit, you should have ordered and turned the stones into bread. To make man good and prepare him for freedom you must first satisfy his hunger. But you paid no attention to this Superior Spirit, and you have never offered any earthly bread. Therefore, even the Socialists do not care for you and the upper class only worship you in mockery.

" 'Finally, you could have taken the third course, the one which out of foolish haughtiness you rejected, the power to reign over enormous states larger than any you could survey even from the highest mountains. What you refused we have taken! We have taken possession of the power which your "tempter" vainly offered you. We rule an empire upon which the sun never sets, and having the power we know how to exercise it.

" 'And let me tell you one final word. Do not take the risk of another execution. You disturb us here. You are in our way. Nevertheless, I shall not burn you. But knouted you shall be in good Russian fashion.'

"He rang the bell. 'Let the guard arrest this obtrusive person and bring me my hat and sword. I am going to attend the service at the Cathedral of St. Isaac.' "

THE LEAGUE OF THE GOLDEN PEN.

Arthur Peirce Vaughn.

In a recently published letter of the late Dr. J. R. Miller there is related a very suggestive bit of history:

"The other day a good woman came to my office and showed me a packet of letters that I had written to her during a year or two when she was passing through peculiar experiences—about twenty-five years ago. They were all letters meant to lift her out of her disheartenment, to put new hope in her heart, to show her the reality of God's comfort, and to help her to make the most of her circumstances. She told me how sacredly she had kept those letters and that she read them over frequently. She told me also how she had used them in helping other people in similar circumstances. The letters have been read and reread until some of them are literally worn out. This was a revelation to me. Of course I knew the value of letterwriting, but I had no thought that twenty-five years after they were written the letters would still be kept and reread."

Dr. Miller through his extremely busy life as editor of the Presbyterian Board of Publication and one of the most prolific of recent authors made it his custom to begin each day in his office by the dictation of one or many letters of spiritual rather than business import. In his parish work, in addition to indefatigable visiting, he made use of the pen, remembering birthdays and anniversaries of bereavement or especial joy. These messages all became "documents of record" binding his people to him and strengthening his far-reaching influence for good. The returns were tangible; they could be computed; and it is not strange that after recurring experiences like that reported above Dr. Miller should set down this testimony:

"There is no form of ministry in which a person who is gifted for it can do more good than in letter-writing."

The League of the Golden Pen, so far as its peculiar name and enrollment are considered, may be modern; its ministry and method are not. During the earliest days of discipleship discouragements and persecution and lack of adequate understanding of the fullness of the grace of Christ made the encouragement and help and cheer of Christian leaders precious. How it was conveyed to the church we learn by reading the letters of the New Testament. When persecution became more deadly believers found it unsafe to congregate, to hold public converse with or even to recognize, fellow believers. Then it was that letters of cheer and fortitude, the repeated promises of Christ, and pledges of loyalty and reinforcement, were the food of unflinching fealty to the faith. Pens of gold, indeed, were those old instruments that inscribed on papyrus or wax the confessions that meant so much to the life of the early church. Tradition says that the persecuted Christians recognized each other in the presence of enemies by tracing with toe or stick in the dust of the path or pavement the outline of a fish, the Greek word for fish being spelled with the initials of the words, "Jesus Christ, God's Son, Savior," and the rude symbol becoming thus a confession of faith. What a revival of courage to the hunted and faltering as they would see that outline traced in the sand and know thereby a stranger to be a brother in the faith! That might have been known as the League of the Golden Toe might it not? Certainly its ministry of cheer and strength transmuted any medium used to superlative value.

Is it too sweeping a statement to say that all the great friends of the race and all the great human servants have made much of the written message of encouragement, stimulus, advice and consolation? Much of the richest spiritual teaching of princely souls remains to us in their personal letters. The true man with his tenderest sympathies is revealed there—and that is the reason these letters had such immeasureable influence upon those to whom they were addressed. By prophesy these great hearts were all members of the League of the Golden Pen.

And we of lesser mould can each for himself transmute his common pen into gold by putting it to the same service. God calls for and inspires epistles of spiritual helpfulness and uplift as certainly today as when those of the New Testament canon were indited. Your experience agrees with mine, and with that of those who have

been more faithful in this particular ministry, in the large value of it in proportion to the effort expended. Why do we not more regularly practice and emphasize it? And why do we not enlist others in it?

Dues and form manuals and platoons of titled and much-vestmented officers are no part of the League of the Golden Pen. The pledge to write at least one letter each month to some one in need of help and encouragement is its only password and assessment—surely not too severe an initiation into a service so beneficent, and soon so retroactively delightful to the writer. The enrollment card of the League, with letter record and the story of its purpose and method by the founder of it can be had for five cents by addressing "League of the Golden Pen" 1031 Walnut St., Philadelphia. This even is nonessential—the vital thing is the heart to serve, the touch of which, like the magic of the philosopher's stone, transmutes your pen into a pen of gold, and urges it to write quickly.

NEW BOOKS.

"Sociological Progress in Mission Lands." Edward Warren Capen. Wonderful transformations are being wrought in mission lands by the leaven of Christianity. Dr. Capen, who is connected with the Kennedy School of Missions at Hartford, Connecticut, has studied these changes, in books and in travels abroad, and has made a valuable contribution on the subject of The Social Dynamic of Christianity. Dr. Kelso, president of Western Theological Seminary, remarks: "The Christian missionary has gone to these lands to proclaim the evangel of redemption through Christ; to put it specifically—to save individual souls; and lo, there comes as a by-product the infusion of a new leaven into the social order which tends to remove evils that have been securely intrenched in heathen society not for centuries, but for millenniums. To cite only a single example: The caste system of India has begun to fall before the social ethics of Christianity, while Buddhism, which was to an extent a revolt against this feature of Hindu society beat in vain against this adamantine rock." All will not agree with Dr. Kelso in the application here of the word "by-product," but none will read Dr. Capen's able study and fine presentation without a realizing sense of the immeasurable value of the Christian religion as an influence for the uplift of society. The book considers the progress in the removal of ignorance, inefficiency and poverty; progress in the ideals of family life and the position of woman; progress in ethical ideals; progress in social reconstruction; and Christianizing tendencies in non-Christian religions. Dr. Capen recognizes the fact that Christian missions cannot claim a monopoly in the changes that have been wrought, and gives a well-balanced consideration of the subject. The book is both a challenge and an inspiration to the Church of Christ. The author is a son of Dr. Capen, who was the devoted president of the American Board of Commissioners for Foreign Missions, and who passed into the higher life while on a recent missionary trip around the world. (Fleming H. Revell Company, New York, $1.50 net.)

"The Sovereign People." Daniel Dorchester, Jr. The author says aptly in the opening chapter of this book that the gulf current in the ocean of humanity is democracy. "It is religious and social as well as political, and as such is the mightiest movement in human affairs today, not only in the United States, but in every civilized country on the face of the earth. The divine right of kings has already become a vanishing tradition, and all forms of exploitations of the many by the few are beginning to give way before the ever-increasing insistent demand that whatever most vitally concerns humanity as a whole must be intrusted to the collective sagacity of the people. The social discontent which has for centuries been heaving in humanity like an angry sea is now at its flood and determined to make the most of its opportunity and power. * * * Man irrespective of race, status, or condition, is becoming increasingly recognized." Mr. Dorchester proceeds to consider: Some Old Oppressions, The Shackles of Plutocracy, The Industrial Struggle, Rent—the Modern Fate, The New Socialism, How Germany is Solving Some of Our Social Problems, Christian Paganism, and finally, The Church and Her Critics, and The Churches and Christ's Kingdom. It is an illuminative book, is for popular reading, and all who read it will gain a good idea of the evolution which society has been undergoing, is now undergoing, and must undergo in the future. In his chapter on "The Industrial Struggle," the author says: "The discontent is not local; it is not confined to any people or country; it is world1wide and is surging against the supports of society with a force that makes them tremble. The French have this proverb, "The better is the enemy of the good.' When men have caught sight of the better they will not be satisfied with a lower good." One cannot read the chapter on Germany without realizing that boasting America has there a commercial competitor that will make our people bestir themselves. "Germany has a larger proportion of trained, efficient workers in every department of activity than any other nation." (Eaton & Mains, New York, $1.00 net.)

EXECUTIVE COMMITTEE OF NATIONAL COUNCIL.

The fifth meeting of the Committee was held at Broadway Tabernacle, New York, June 4. Reports of sub-committees on Auditing, Council Arrangements, Council Program, Council Agencies, Literature, Year Book, and Office Organization were presented. A provisional plan for the New Haven meeting of 1915 was approved, providing for the division of time between the Council of the Missionary organizations and making a beginning on the program. This will be the subject of further study and conference with missionary leaders so that in the fall definite steps may be taken toward preparing for the meeting. The dates tentatively fixed upon are October 20-28. There was extended discussion of plans for the next Year Book, bearing on time of issue, make up, etc. This summer there will be submitted to State Registrars and others related to the matter a series of inquiries bearing on important Year Book problems in order that any steps taken may represent the judgment of the largest possible number of persons.

The Secretary and the Committee on Council Literature were instructed to arrange for the publication of a series of Council Hand Books dealing with certain major aspects of church work, providing forms for various purposes and outlining the main features of Congregational history, polity, etc. Work will begin on these at once, but it will necessarily be considerable time before the first group can appear. It is expected that the Pilgrim Press will act as publishing agent for the Council in this matter.

Steps were taken toward working out a plan by which the International Council, which would normally meet in 1918 and the Tercentenary celebration of the landing at Plymouth Rock may be so related to the National Council

meetings of 1917, 1919, and 1921 as not to produce a congestion of National gatherings. It was voted to invite the Social Service Commission to meet with the Committee at its next meeting, September 23. This is in line with the Committee's plan to endeavor to do its work in close and sympathetic co-operation with the various Council Commissions. HUBERT C. HERRING, Secretary.

HEAD OF RUSSIAN CHURCH IN UNITED STATES TRANSFERRED TO RUSSIA.

Archbishop Platon of the Russian Holy Orthodox Archdiocese of the Aleutian Islands and North America, who has served for seven years at the head of the Russian Church in this country, has been translated by the Holy Synod of St. Petersburg to one of the most important sees in Russia—that of Kishineff, in Bessarabia. He left New York last week.

He came to this country from the see of Kief, where he was Archbishop and also rector of one of the great academies of Russia. He was a prominent member of the second Russian Duma. Territorially the archbishopric over which he presided was one of the greatest in the world, extending from the Aleutian Islands to New York, and embracing the whole continent of North America.

The Russian Orthodox Church took a westerly course into the United States. The faith originally crossed Bering Strait from Siberia, and was planted among the Aleutian Islands. The first congregations were of Aleuts and Eskimos. Then the missionaries moved from Alaska and set up churches. Later they moved down the coast to San Francisco, and from there spread over the continent.

During his several years at the head of his church in North America Archbishop Platon has visited every part of his diocese. In that time he added more than 100 new parishes to those organized by his predecessor, Archbishop Tikhon, now Archbishop of Vilna. As head of the Russian Church here his position gave him great influence with the eight other nationalities which belonged to the Eastern, or Orthodox Catholic Church, and he has done much to strengthen harmony among the races which profess that faith.

Under Archbishop Platon the Russian Seminary of Minneapolis, which was too far away from the large body of Russian Catholics, was removed to Tenafly, N. J., where new seminary buildings were erected on a small farm. He opened the Home for Russian Orphans of North America in East New York, and brought into existence the Russian Immigrant Society in New York.

As honorary President of the Russian Catholic Mutual Aid Society he added 3,000 members to that organization and increased its funds from $18,000 to $90,000. During his presidency the society paid death claims to the amount of $339,095 and contributed large sums to the building of churches and to charities. He also established the Catholic Choir Fund, which has a $60,000 endowment.

Friends of Archbishop Platon believe that his return to Russia will contribute to a better understanding between this country and Russia. The Archbishop won much commendation by his attitude at the head of the Russian Church here during the strained relations which existed after the abrogation of the Russian treaty. He believed that the breach of friendship between the two nations was due to their failure to understand each other, and he urged that the question should be submitted to The Hague. In all the churches of his diocese the worshippers were advised against taking part in meetings or demonstrations wich might tend to stir up ill-will between the two countries.

NATIONAL PROHIBITION VOTE IN CONGRESS JULY SIXTH.

Wilbur F. Crafts.

The liquor men have forced a vote in the national House of Representatives on national constitutional prohibition, to be taken on July 6th, believing they can defeat the Hobson-Sheppard amendment, which requires a two-thirds vote to pass. The debate will begin July 1st. Congressman Hobson requests that all pulpits shall present the argument for constitutional prohibition at some service on June 28th, to be followed by great popular rallies on July 4th, and that five thousand men and two thousand women shall march on Washington July 6th, the day of the vote. There has never been a moral crisis in Washington where the need of extraordinary demonstration was so great.

The main thing, however, is that Christian public sentiment shall express itself powerfully and swiftly to Congress in behalf of the constitutional amendment. Every one who believes in it should at once send either a letter or a telegram. The latter is worth as much more than the former as it costs, and would not cost much more if a dozen persons joined in a "night letter" telegram addressed "To the Senate and House of Representatives" and sent in duplicate to both Houses, in one case in care of one's own Congressman and in the other case in care of one of his Senators. All the words that are necessary in such a telegraphic petition or any other ,are:

> "Undersigned petition Congress to submit amendment prohibiting importation, manufacture, and sale of intoxicating liquors."

That will leave room for thirteen signatures in the fifty-word limit, one being free, and will seldom cost more than ten cents each to the signers to send in duplicate. This is the machine gun of legislative warfare and ought to be used abundantly at this critical time.

Let those who really care whether the cause of prohibition shall be the Wellington in this Waterloo print a hundred or a thousand night-letter petitions on blanks the telegraphic companies will freely furnish, and circulate them in person or by mail. Every man's class in the Sunday school, every young people's meeting, every Church, every welfare society, should speak at this time.

It is greatly to be regretted that there are many Christian people who favor local option but are not yet in favor of either State-wide or nation-wide prohibition. Therefore everyone who believes in the lager forms of prohibition should take pains to give their reasons in the press and in speeches and conversations, and secure literature in which the specific argument for national constitutional prohibition is more forcibly expressed. The battle may turn on those Christian people who are only half persuaded because of certain inherited convictions about "State's rights," that have been played upon by the enemy, or because of a feeling that only small measures of reform are feasible. It should be remembered that we need to press two lines of action, one the expression of sentiment already existing by petitions, letters and tele-

grams; the other the convincing of those who are only half persuaded, to bring them in as new recruits or at least save them from taking the side of the enemy.

Washington, D. C.

AMERICAN JAPANESE RELATIONS.

Remarks by Dr. Iyenaga of University of Chicago.

In a recent talk in New York, Dr. Iyenaga said:

"No record is so unique as that of the intercourse between Japan and the United States during the first five decades of its existence—so romantic in its inception, so pervaded throughout by mutual goodwill, and so fruitful of untold benefits to mankind at large. Strikingly dramatic is the scene that introduces the first chapter of that intercourse. To the nation still enjoying a torpor of centuries and only equipped with bows and arrows, swords and spears, Commodore Perry suddenly makes his advent with the stately fleet of eight ships, armed with 230 canons. And, contrary to the world's expectation, the adroit soldier-diplomat, succeeds in forcing open the door of the nation that had been for ages hermetically closed against aliens, without a shot being fired, a man wounded, or a junk sunk.

"For his was truly a peaceful mission. Behind that outward display of force, under the glittering uniform of the Commodore, was hidden the spirit of American friendship toward Japan, which he had been commissioned to disclose. That Japan soon discovered it and remembers it with gratitude is evinced by the monument which now stands on the very spot of Perry's first landing, and which, backed by the everlasting green hills of the Mikado's land, overlooks the blue waters of the Pacific that binds in common embrace the two nations on its opposite shores.

"The genuine Americanism found its finest expression in Perry's successor, Townsend Harris. With that simplicity, honesty and frankness worthy of a true American, and with consummate tact and infinite patience, Harris overcame the innumerable obstacles, ignorance, suspicion, and prejudice, put in his way, and finally signalized his triumph by becoming the confidant and adviser to the Shogan's Government. The American policy of justice, fair dealing, and friendliness thus inaugurated was consistently pursued by all the succeeding administrations, and put into practice by able envoys who represented the President at the Court of the Mikado—Pruyn and Bingham, Buch and O'Brien, Griscom and Anderson.

"The refunding of the Shimonaseki indemnity, the willing heart proffered for the revision of old treaties, the good office rendered to bring about the peaceful settlement of the Russo-Japanese conflict, the commercial treaty negotiated under the Taft Administration that facilitated the successful conclusion of new treaties with the other powers—these are a few instances, the prominent posts on the road of Japanese-American intercourse, that will recall to us hundreds of other instances wherein we witnessed the realization of what General Grant said, "Whatever America's influence may be, I am proud to think that it has always been extended in behalf of justice and kindness.'

"If the American Government's influence has been exerted in this manner, no less generous and significant have been the services rendered by individual Americans for the good of Japan. Long, indeed, is the list of Amreican names which add lustre to the pages of Modern Japan. The enumeration of a few of these names will remind us of the measure of debt Japan owes to them and their compeers—Murray, Tison, Terry, Morse, Clark, Capron, Mendenhall, Fenellosa, as educators or organizers of educational system; Denison and Stevens as faithful advisers to the Mikado's Government; Griffis, Gulick, and Lafcadio Hearn, as authors; Hepburn, Verbeck, Brown, Davies, Greene, DeForest and Harris, as pioneers and shining lights among missionaries.

"And then how greatly is Japan indebted to the presidents and professors of American universities and colleges who have educated, indeed, bestowed fatherly care over thousands of able Japanese youths and sent them home with their benedictions! For many decades past it is no exaggeration to say that it would have been difficult to find any college of reputation in the Union that had not enrolled among its students one or more Japanese youths. And in each heart of these thousands of students, there remain inscribed, I am sure, some tokens of love and kindness received during the college days, that will be treasured and remembered while the heart continues to beat. For one, the speaker begs your leave to say that he owes no greater debt, so far as his education is concerned, to any Japanese than he does to his patron and teacher, the late Professor Herbert B. Adams of Johns Hopkins University.

These grateful feelings stirring within us toward our American benefactors and friends are not limited to a few of us. The sentiment of gratitude toward America has been almost national. To be an American was, therefore, the surest badge which commanded respect and love of the Japanese people. Mr. Seitz well said 'There is something painful about the childlike faith and grateful goodwill manifested by the people of Japan, in perpetual acknowledgement of their debt to the United States.'

"No record of International relation, let me repeat, is, then, more beautiful and ennobling than that which has blessed the Japanese-American intercourse for half a century—justice, moderation, magnanimity on one side, and gratitude and appreciation on the other."

Dr. Iyenaga referred to the differences that have arisen as a result of the alien land owning legislation in California, the efforts of the "yellow press" to widen the breach between the two nations, and to the task which confronts the public men of both nations in the restoration of the happy relations that marked the intercourse of the two nations a few years ago.

"The task of statesmen on both sides of the Pacific," said Dr. Iyenaga, "has been increased a hundredfold. Is it not time, then, for righteous and strong men and organizations to exert themselves in the creation of a sounder public opinion in both countries?"

TO THE CLERGY OF THE UNITED STATES.

A Letter From the Secretary of the Church Peace Union.

Gentlemen:—Through the kindness of the press, I am taking this opportunity of addressing you concerning some matters in which you will be greatly interested, and of asking your kindly co-operation in the great cause of furthering international goodwill.

In the first place, The Church Peace Union has authorized me to offer to the churches five thousand dollars ($5,000) in prizes for the best essays on International peace. The sum is apportioned as follows:

1. A prize of one thousand dollars ($1,000) for the best monograph of between 15,000 and 25,000 words on any phase of international peace by any pastor of any church in the United States.

2. Three prizes, one of five hundred dollars ($500), one of three hundred dollars ($300), and one of two hundred dollars ($200), for the three best essays on international peace by students of the theological seminaries in the United States.

3. One thousand dollars ($1,000) in ten prizes of one hundred dollars ($100) each to any church member between twenty (20) and thirty (30) years of age.

4. Twenty (20) prizes of fifty dollars ($50) each to Sunday school pupils between fifteen (15) and twenty (20) years of age.

5. Fifty (50) prizes of twenty dollars ($20) each to Sunday school pupils between ten (10) and fifteen (15) years of age.

In the accomplishing of the desired results among the church members and the Sunday-school pupils, and in the awarding of the prizes, The Church Peace Union will have to depend largely upon the assistance which the pastors can render. It is earnestly hoped that the pastors will make the announcement of these prizes in all the churches and Sunday schools of the United States. In competing for the prizes only one essay should be sent from each church and from each Sunday school, the essays of the local church and Sunday school being read by a local committee and the one winning essay forwarded.

All essays must be in by January 1, 1915. Further particulars about these prizes, as well as literature to be used in the preparation of the essays, and lists of books can be secured by addressing the Secretary of The Church Peace Union, Rev. Frederick Lynch. D. D., 70 Fifth Avenue, New York City.

FREDERICK LYNCH, Secretary.

ANOTHER GIFT FROM IOWA TO CALIFORNIA.

Hollywood, Cal., June 8, 1914.

Dear "Pacific":

In the article "Iowa's Gifts to California," in a recent issue of "The Pacific," the name of one whose years of ministerial service have been given to California and who was educated in Iowa was omitted; so I am glad to give you a few facts concerning Rev. Ewing Ogden Tade, D.D., who was born in Illinois and went to Iowa in 1835. He graduated in Davenport in 1858 and from the Chicago Theological Seminary in 1861. He was a pastor in East Granville, Massachusetts, for a few years and came to California in 1875, first shepherding the Christians in the Antioch Congregational church and subsequently pastored the church in San Mateo and later in Avalon, Santa Catalina Island. On the 16th of June, 1909, Iowa College at Grinnell conferred the degree of Doctor of Divinity upon him. He now lives with his good wife at 743 South Hope St., Los Angeles, and hopes to be present at the twenty-fifth anniversary of the Avalon church, which celebration will take place in July.

W. M. M.

Editorial Note.

The article in The Pacific referred in the main to those who had been pastors in Iowa, and to a few others known to the Editor as having been educated there. Doubtless the list could be added to further. Our impression is that the Rev. George Atkinson of Campbell was educated at Iowa College.

Among the Churches.

San Francisco, First.—The Rev. Dr. Charles M. Sheldon will occupy the pulpit next Sunday morning; the Rev. C. L. Mears in the evening.

Petaluma.—The Rev. Bryant C. Preston of Spokane, Washington, has accepted a call from the Congregational Church and will enter on the work of the first week in August.

Santa Cruz.—The baccalaureate sermon for the high school was preached last Sunday morning by the Rev. Leslie Briggs. In the evening the Elks participated in a flag service in the church.

Oakland, First.—The Rev. A. B. Patten of Sacramento will occupy the pulpit next Sunday. On June 28th and July 5th it will be occupied by the Rev. Frank Scudder of Honolulu; July 12th by the Rev. Frank Dyer of Tacoma; July 19th by President Blaisdell of Pomona College.

Redwood City.—The men of the church feel grateful to Rev. A. W. Palmer for his lecture on "What an American Saw in Germany." A large number of men gathered about the table. One man said, "How I wish my son could have heard that address." We all know Mr. Palmer is a busy man but his presence gives a wonderful lift to the smaller churches.

Campbell.—The church at Campbell celebrated Children's Day and Flag Day with a splendid program suggestive of both events. One pleasing feature was a flag drill by sixteen of the young ladies. In the evening the pastor, Geo. E. Atkinson, delivered the baccalaureate address for the high school on the theme, "The Challenge of the Unaccomplished" or "The Fascination of Doing the Thing That Can't Be Done." The High School Glee Club and Campbell Orchestra assisted the choir with special music. Testaments were given to those whose seventh birthday occurred since last Children's Day—seven in number. Gold pins were presented to eleven who had been present for a year, wreaths to eight who were present for two years and one three-year bar. Four joined the church—all on confession, two of them being adults. Others will soon. The church has procured some fine new solid oak chairs.

SANTA ROSA.

The Santa Rosa church sends greetings to the Pacific, and reports a hopeful outlook under its able, genial and devoted pastor, Rev. C. F. Clarke (your former Washington correspondent) supported, as he is, by an earnest and consecrated band of women in the church, and by men of business judgment and sterling character. Our pastor is the county president of the Dry Federation, and the county secretary is our efficient Mrs. Lilian Hall. In Deacon C. Wingate we have the best of Bible class teachers. Miss Ella Harrison (sister of our late beloved Home Missionary superintendent, Rev. J. K. Harrison) is the efficient president of the missionary society. Mrs. W. S. Adams mothers the excellent Endeavor Society, and teaches the largest class of girls in our Sunday-school Our pastor's wife organized and pilots the Camp-fire girls, and has made it a valued auxiliary in our church activities. The prayer-meeting, in charge of our pastor, is as much enjoyed as are his

sermons, and it has a better average attendance than have many churches with larger membership. We are planning needed repairs on our house of worship this summer, and are encouraged in the effort by our faithful Ladies' Aid Society and our efficient Endeavor Society. Rev. Mr. Clarke serves the Santa Rosa and the Todd churches, and is appreciated and loved in his self-denying efforts by the congregations of both.

At the spring meeting of the Sonoma Association at Sebastopol, May 21st, where the general theme was the Temperance Movement, Rev. C. C. Cragin, our Sunday-school superintendent, gave a paper on the History of Reform, and Deacon C. E. Wingate, who was elected moderator for the year, spoke on The Present Status. Rev. G. H. DeKay of Berkeley gave the evening address on The Next Thing, well rounding out the two meetings that discussed the way to combat the liquor traffic in the state and the nation.

NOTES AND PERSONALS.

President Nash of Pacific Theological Seminary is expected back from the East early next week.

Mrs. Charles F. Clarke, wife of our pastor at Santa Rosa, has been visiting relatives in Philadelphia for several weeks.

The Rev. Ray F. Carter has gone to Nova Scotia to visit his mother before entering on the work at Hollywood to which he was called recently.

The Rev. T. G. Lewis has closed his work as pastor at Rio Vista and he and Mrs. Lewis are now residing at 2416 Channing Way, Berkeley.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity, there will be an address by State Senator Grant on "The Red-Light Abatement Law."

Mr. Rahill, Dr. Brook's assistant in student work in the First Church of Berkeley, and a Pacific Seminary student, is supplying Park Church, San Francisco, during the summer vacation.

The Rev. O. P. Avery has resigned the pastorate of the Richmond Church, San Francisco, and goes this week to Los Angeles, where he will supply the Colegrove Church for six months. Mr. Avery has done good work in the Richmond church, but he needs a less harsh climate than that of San Francisco. He has only pleasant words for the fellowship about the bay and goes elsewhere reluctantly.

Calling attention last Sunday to the coming in July of the Rev. George Laughton as pulpit supply of the First Congregational Church of San Francisco from July 5 to August 9 inclusive, a note on the calendar reads: "Mr. Laughton has done grand work at Hilo. He seems to have found an ideal sphere of ministry. He has already made a great reputation and a position of great influence. He comes to San Francisco for his holiday because his heart is still in this city by the Golden Gate. Hosts of friends will rejoice to see him."

A service in appreciation of Mr. W. C. Barnard of Oakland, who passed into the other life recently, was held in the Congregational church at Mill Valley last Sunday. Mr. Barnard resided for several years in Mill Valley and was influential in many good ways and works, and beautiful tribute was paid to him last Sunday. In addition to words from Mr. Rae, Mr. Morris Marcus and others, who knew Mr. Barnard in Mill Valley, there was account of his worth and work as a citizen of Oakland by Mr. Arthur Arlett, who had been associated with him in efforts for civic righteousness.

Last week was a busy one for the Rev. Albert W. Palmer of Plymouth Church, Oakland. Sunday, June 7th, in the afternoon, he gave the baccalaureate sermon at the school for deaf and blind. Tuesday evening he spoke in Bethany church, San Francisco. Wednesday afternoon he gave the graduation day address at the Piedmont high school in Oakland. Thursday evening the address at the Irwin high school, and on Friday evening spoke at the meeting of the Men's League in the Congregational church at Redwood. This in addition to the regular work of the week in his own church.

The calendar of the First Congregational Church of San Francisco contained a pleasant introduction of the Rev. George L. Marsh of Bloomington, California, who is to occupy the pulpit on Sunday, June 28th, and again on the 16th of August. We quote: "Dr. Aked listened to him four times on two Sundays at Paso Robles two years ago and was surprised, charmed, and instructed. He had not the remotest idea that preaching so high and fine could be heard in the small churches of California. Literally it came to him as a revelation, and he is now very glad to have the opportunity of introducing Mr. Marsh to the Congregationalists of San Francisco."

Rev. C. S. Osgood, pastor of the Saratoga church, left this week for a three month's lecture engagement in the East. The church has granted a leave of absence for this purpose, and the pulpit will be supplied during Mr. Osgood's absence by Rev. J. A. Davidson, until recently of Park Church, San Francisco. Mr. Osgood is being sent out by the Panama-Pacific Exposition, and his lectures will deal with the Canal, the Exposition and the West in general. The lectures will be illustrated by stereopticon views and moving pictures, and will be given on Chautauqua platforms in Pennsylvania and vicinity under the auspices of the Pennsylvania Chautauqua system.

The Federal Council of the Churches of Christ in America has appointed a Commission on Relations with Japan, has secured the release of Dr. Sidney L. Gulick from his work with the American Board of Foreign Missions and engaged him to serve as the representative of the Commission. Plans are now being formed looking towards an attempt to consider the whole question of our relations with Japan in the Christian spirit and from the Christian point of view. Dr. Gulick will continue to represent the Federal Council in addresses before chambers of commerce, city clubs, churches, universities, and other influential groups.

VACATION NOTES AND PERSONALS.

The Rev. Ralph B. Larkin, superintendent of the Southern California Conference, is visiting Yosemite.

The Rev. and Mrs. E. C. Oakley of Mill Valley, are planning for a vacation trip to Yosemite soon.

The Rev. and Mrs. Alfred J. Kennedy of Fourth Church, Oakland, will go sometime next month on an auto trip to Yosemite.

The Rev. and Mrs. E. Belden Hart, of Mission Church,

San Francisco, go in a few days for a vacation in the Russian river country.

The Rev. and Mrs. Harold Tuttle of Bethany Church, San Francisco, will take their vacation in August in the Feather River country.

The Rev. Tyler Dennet, who resigned recently from the pastorate of one of our Los Angeles churches, is on a trip around the world.

The Rev. J. B. Orr of Myrtle Church, Oakland, will spend his vacation directing the building of a home on the boulevard in Oakland.

President Blaisdell of Pomona College comes to Berkeley for his vacation and will supply pulpits in Oakland and Berkeley several Sundays.

Berkeley air and Berkeley advantages and surroundings have appealed for several years to Dean Norton of Pomona College, and his usual vacation will be spent here.

The Rev. E. A. Roys is building a house in Fruitvale not far from his church and will put in his vacation weeks pushing that along toward completion. Mr. Roys handles carpenters' tools skillfully, and is doing the work himself. Each Monday for sometime has been spent that way and all recreation hours during the week. The house hasn't been going up rapidly but it has been going up well.

WASHINGTON NOTES.

The Rev. Hugh Elmer Brown of Pilgrim Church, Seattle, gave an address last week at the Northwest Student Conference at Columbia Beach, Oregon.

The pulpit of Plymouth Church, Seattle, will be occupied Sunday morning, June 28, by the Rev. Dr. Temple, who was pastor for nine years. On Sunday, July the 19th, President Penrose of Whitman College, will preach.

A most excellent program for the State Conference meeting at Burton, on Vashon Island, has been issued. The meeting will be in connection with the Northwest Summer Assembly, and will continue from July 22 to July 29 inclusive.

A recent calendar of Plymouth Church, Seattle, contained pictures of the Rev. and Mrs. Emery Ellis, two of the missionary representatives of that church in China. Last Sunday the calendar contained pictures of the Rev. and Mrs. Vinton P. Eastman, the other Plymouth missionaries.

Washington churches indorsed the plan for quarterly payments of the apportionment for Home Missions. Early in June 120 churches had sent in nothing on the apportionment for 1914. Fifty of the 170 English speaking churches had contributed. The salaries of the home missionaries, accordingly, are several months over-due.

THE GOSPEL OF BEAUTY AND THE SIMPLE LIFE.

This is an age of dreaming, of transition but the new order has not come. The time-spirit, though in sore travail, has not yet given birth to the essential idea. The purest men and women are trying to find a spirit and an idea which shall liberate us from the servile slavery of luxury, fashion, and conformity into which we have fallen.

The thoughtful see everywhere the worship of wealth, the love of idleness and rank, the gulf between the rich and the poor, the substitution of the corporation for the individual, the machine for the man. Economic considerations are first, and the churches (at least many of them) graft on a few shoots of Christianity, that they may veil these considerations. The prophets, seeing these conditions, break into Carlylean warnings.

The latest of these prophets is H. G. Wells, whose new book, "Social Forces in England and America," is well worth study. Mr. Wells brings to his task a breadth of mind, a literary clearness, a spiritual audacity, and an opulence of learning and history, which makes him an even more representative thinker than Ruskin or Matthew Arnold.He sees that the multitudes have no real philosophy of life, and that the churches are losing their power because they elevate dogma above truth and are possessed by the spirit of fashion and worldliness. Mr. Wells makes the grave accusation that politics, law and religion are in the hands of "second-rate men." He teaches that the solution of our social and moral problems may be found in the surrender of the individual to the State. "Whosoever would save his soul shall lose it," he constantly affirms.

Mr. Wells is far-sighted in many of his suggestions, and surely there ought to be that large education which shall release us from self, and let us escape into philosophy, science, literature, art, politics, religion, or some pursuit which shall make us of service to the community.

The prophets are all pretty well agreed with Mr. Wells as to the pressing needs of our times, and they raise the question, How shall we foster science, philosophy, criticism, and education, and keep the simple faith of our childhood?

Professor James, who was the friend of science and education, and when living, was our greatest American thinker preached the gospel of poverty. He said: "Among our English-speaking people do the praises of poverty need once more to be boldly sung. We despise any one who elects to be poor in order to simplify and save his inner life. It is certain that the prevalent fear of poverty among the educated classes is the worst moral disease from which our civilization suffers."

Now I am a lover, and may call myself a disciple, of Prof. James, but it does not seem to me the way out shall be by renunciation and poverty. Poverty of a certain kind is more corrupting than wealth. The golden age will come in when, with comfort and the love of the beautiful, we follow the ideals of Saint Francis, Saint Theresa, Rosseau, Voltaire, Carlyle, Emerson, Mazzini, and Whitman. They sang not so much the praises of indulgence as of simplicity. The most of them saw it was not so much the things we possess that matters, as it is the quality of the life we are living.

Now I believe all thoughtful men and women must despise a life of luxury, for luxury with our physical ugliness makes the waste of human life. But may there not be simplicity without indigence? May there not be good food, good clothes, good homes, many pleasures and recreations, without luxury and idleness? May there not be an Ideal that does not make the actual base and despicable? I think there may be; and beauty in its many forms of nature, poetry, painting, music, sculpture, and the like, with the simple life, will become a potent factor in the regeneration of the human spirit. There is in man that eternal quest for beauty, that centuries ago blossomed into the Pantheon of the Greeks. The pulpit and the

church cannot in the nature of things exert so elevating, so potent an influence upon us as the luminous, persistent calls of poetry, art and beauty, which are made to this passion. This passion is seen in the love of nature,—of the green grass; the leaves, the the buds and blossoms of the trees; the flowers of the wayside; the love of the robin's song, of the morning, and of the hush that comes in the evening, when, as the Germans beautifully say, the day wanders into the night. It is seen in our love for the innocent child, for the pure woman, for the noble man, It is a spark of unquenchable aspiration from that flame that burns forever at the heart of the universe.—James G. Townsend in the Christian Register.

For The Children.

BENNY'S DIARY.

Little Ben likes to write, and so he was very much pleased when mamma gave him a diary. It had a red cover, and the date of each day was prettily printed on a separate page.

"You had better keep your diary on the table in your room," said mamma. "Then you will always know where to find it."

"Yes, mamma," said Benny. "What shall I write?"

"This is New Year's day," said mamma, so you might write some good resolutions."

"What are they?" asked little Ben.

"Why you might resolve not to lose your mittens and books and toys," said mamma, smiling.

"Oh, yes!" said Benny, so he wrote on the first page of his diary, and put it in his pocket. He started to carry it upstairs; but he met Rover in the hall, and he had to stop and wish him a happy New Year. They had a good romp together, and then Benny saw that it was snowing. So he ran out to find Tom, who had given him a severe snowballing a few days before; and now there was a good chance to pay him back. The snow kept on falling for three days, and Benny had so much fun that he quite forgot his new diary. But one day, when Tom was shoveling a path, he saw something red in the snow. What do you think? It was Benny's diary. He had dropped it in a snow-bank when he was turning somersaults.

Tom opened it, and this is what he saw in Benny's writing:—

"Jan. 1. I am gowin to make a reserlution not to be so careless about losin my things."

And that was all that Benny had written. How Tom did laugh!

Benny looked sober a minute, and then he began to laugh, too.

"Well," he said, "I am goin' to make a new reserlution not to lose anything more, never again."

And mamma says that he is keeping this resolution pretty well for such a little fellow.—E. H. Thomas in Youth's Companion.

THE BEARS THAT ESCAPED.

Sue pressed her face against the car window and peered out into the twilight. During the day she had enjoyed herself; for what little girl can help having a good time on a railway trip if she is well and has a kind mother who understands little girls as a companion? But as evening came on she began to remember how far she was from her old home and from all her playmates, she felt very lonely and homesick.

Her father had been sent to be superintendent in a new factory in a Western town, and Sue and her mother were to spend the summer with him. But Sue did not want to go. She wanted to stay at home and have the same jolly picnics and play-days that she had had the summer before.

Even the sight of her father's eager face did not make Sue happy as she stepped from the train. She cast critical glances at everything, from the small frame depot to the last twinkling yellow street-lamp that she could see in the distance.

The long, bare, two-story building into which they stepped five minutes later, and which her father explained was to be their home for the summer, was worst of all to Sue. It had been built for a hotel; but as it was not just then needed for that purpose, and as houses were very scarce, it was divided into apartments and rented to several families. Sue's father had his office in one of the big rooms downstairs. Mother was delighted with the big airy room, and began planning at once where she would put the pretty things that she had brought in her trunk to make it "homey" and pleasant. But Sue thought it was bare and like a barn.

They were to take breakfast at a hotel nearby, but they needed some things from a store which was only a few doors away; so, while Sue took off her wraps, her father and mother hurried out on their errand.

Voices sounded from the room across the hall,—childish voices,—and presently Sue heard a boy call, "Who let out my brown bear?"

"I didn't," came the answer in what sounded like a little girl's voice. Then in a distressed tone: "Oh, oh! Mine is gone too,—my nice ,big cinnamon bear!"

"They were here just before supper, for I fed them," said the boy.

At the word "bears," Sue shivered with terror. Bears right in that house! What should she do? She was terrified to stay there alone, and she dared not run out to warn her father and mother. They were gone only a few minutes, but the time seemed like hours to Sue; and, when they did come back, she was so frightened that it took her a long time to make them understand what she had heard.

Children were running about in the long hall, so her father opened the door and called, "What's all this I hear about lost bears?"

"Oh, they're caterpillars that we caught this afternoon," answered the boy. "They were so fuzzy and big that we called them our bears, and we had them in two glasses, but they got out. We'll get some more tomorrow. Did your little girl come?"

"Yes, here she is. Come in and tell her about your bears," said Sue's father. Sue was so glad to hear that the bears were of such a harmless sort that she welcomed with a smile the bright-faced boy and girl that followed her father into the room.

Mother wants you to come over to our rooms for a warm supper," said an older girl, appearing at the door just then. "You must be tired and hungry after your long ride."

The new friends were so pleasant and kind, and the supper so delicious, that Sue just couldn't keep on feeling cross and unhappy. By bedtime she had made so many plans for the next day that there were not going to be nearly hours enough in it to carry them all out.

"We're going to catch some more bears tomorrow," she laughed, as she was undressing for bed. "I'm not afraid of brown bears, or cinnamon ones either."

"They are very useful bears," said her mother, smiling. "They have helped to drive off two enemies that were troubling my little girl—homesickness and discontent."

Sue nodded sleepily, too tired to answer, and soon she was sleeping so soundly that she did not dream of bears or anything else.—Louise M. Oglevee, in Sunday School Times.

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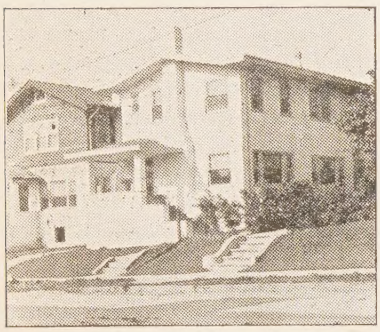

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